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ABSTRACT

Personnel enrolled in the course Rural Organization and Development at New Mexico State University made an active study of the rural community of Hatch, New Mexico. The results of the study were included in this report, along with some sociological concepts and considerations which may be of use to those in agricultural and extension education. A total of 101 interviews were conducted to gather information in the areas of churches, schools, business, agriculture, and civic organizations. Major findings of the study were that many people in the various churches were not ready for federation of churches even though membership and finances were problems, that communication between the school system and the community appeared to be an important problem, that many purchasers felt that they should patronize local merchants, that labor and water problems were the most frequently cited agricultural problems, and that 40% of the interviewees were not aware of activities being conducted by civic organizations. Copies of the interview schedules used are appended to the report. (PS)

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Dr. Leonard Douglas
Box 901
University Park, N.M.
88070

Inside the Hatch Valley

A STUDY OF A RURAL NEW MEXICO COMMUNITY

Resident Instruction
Series No. 1
October, 1964

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NEW MEXICO STATE UNIVERSITY
College of Agriculture & Home Economics
Department of Agricultural & Extension Education
University Park, New Mexico

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* * * FOREWORD * * *

Never before has the agricultural leader been confronted with more changes than at the present time. Even his own role and professional preparation reveal a continual need for adjustment, re-learning and evaluation of his effectiveness. Additionally, his clientele have been forced to accommodate changes enacted by an increasing technology in agriculture.

Modern-day life is characterized by a high degree of social interaction which is ever developing at a rapid pace. This interaction implies a greater degree of organization and a complexity of interaction patterns between groups and individuals. Communication, transportation and education are destroying cultural islands which have heretofore flourished. Even in the multi-cultural complex which prevails in New Mexico, norms are changing; objectives and outlook on life are being altered; and one could say with some degree of certainty that new societies are emerging.

A knowledge of community concepts and a realization of how communities function in reality is a must for the professional leader in the realm of agricultural and extension education. The leader in agricultural education traditionally has been concerned with a focus upon the community as a unit for analysis, although it must be conceded that in most instances this focus has been cursory in nature and often lacking in systematic organization and objectivity. The leader in agricultural extension education has planned programs which have involved a number of neighborhoods, communities and even cities. The development of a mobile and cosmopolite citizenery has made it difficult for either leader to focus entirely upon happening within a given community, for both are increasingly concerned with a larger spectrum of society. Yet, neither can afford to ignore the structure and dynamics of the individual community. Furthermore, agricultural extension leaders are becoming more cognizant of a need to better understand communities in order that they may organize and coordinate county level programs which will have the approval and support of all communities within their counties. Correspondingly, school consolidations frequently encompass two or more communities, and thus the concern of the leader in the agricultural education is broadened considerably.

It was with these considerations in mind that personnel enrolled in the course Rural Organization and Development embarked upon an active study of a rural community. The results of the study are included within this report, together with some sociological concepts and considerations which we hope may be of some help to those in agricultural and extension education.

J. D. Mc Comas
Associate Professor & Head
of the Department

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DEPARTMENTAL FACULTY
(Department of Agricultural & Extension Education)

Dr. J. D. McComas, Associate Professor & Head
Mrs. Dorothy Y. Hanny, Professor
Mr. Jacob J. Tejada, Professor

PERSONNEL CONDUCTING THE STUDY

Dorman Brookey, State 4-H Club Leader, New Mexico State University

Allen Bjergo, Graduate Assistant, New Mexico State University

Herman Baca, County Agricultural Agent, Santa Rosa, New Mexico

Ralph Dunlap, County Agricultural Agent, Carrizozo, New Mexico

Ted Peabody, County Agricultural Agent, Fort Sumner, New Mexico

Geri Saunders, County Home Agent, Estancia, New Mexico

Carl Steinepreis, Associate County Agent, Zuni, New Mexico

Al Woodburn, County Agricultural Agent, Roswell, New Mexico

Director for the Study

J. D. McComas, Associate Professor & Head of the Department of Agricultural & Extension Education, New Mexico State University

SOME RURAL-URBAN DIFFERENCES

-- J. D. McCOMAS --

SOME RURAL-URBAN DIFFERENCES

It is obvious that rural-urban differences are becoming less evident. Nevertheless, differences do prevail and are likely to continue to prevail for some time. Carl Taylor, a well known rural sociologist, once told members of his graduate class, "As long as the production of agricultural crops and animals cannot be completely automated, there will continue to be rural-urban differences."[1]

Perhaps vast distances and reduced opportunities for interaction in areas of sparsely settled New Mexico make ours a state with greater rural-urban differences than are to be found in other regions or states. From a review of appropriate literature it would seem that the following differences still prevail in varying degrees between rural and urban populations.

THE FAMILY

The family represents the smallest social group. The rural family, like other rural social systems, is slower to change than its urban counterpart, even though it is now becoming more like the urban family.[2] Some changes and differences in the rural family appear to include the following:

1. Rural families are larger than urban, although the trend is toward smaller families. No longer is the large family an asset to the farmer.

2. Rural families have more of a tendency to be father-centered or patarchial in decisions made. However, the trend is toward an equalitarian family with the husband, wife and family entering into a democratic decision-making process.

3. The rural family is losing many of its former functions in education, recreation, religion and other social functions. Transportation now makes it no longer necessary for members of a rural family to depend upon one another for recreation and entertainment. The average family spends less than an hour together daily.[3]

4. Families purchase more of what they consume.

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[1] From the Notes of J. D. McComas.

[2] E. M. Rogers, Social Change in Rural Society, New York: Appleton-Century Crofts, Inc., 1960, p. 15.

[3] Ibid. p. 167

5. Rural as well as urban families face the conflicts between the older values of thrift, savings, self-denial and new values implied in installment buying.[4]

6. Divorce rates are lower in rural than urban areas. However, both rural and urban divorce rates have increased markedly within recent years.[5]

7. Rural family income is lower than urban family income.

8. The level of education is lower than in urban areas. This difference is presently about one grade level and has not been appreciably altered within the last decade.

THE SCHOOL

The rural school and chruch formerly occupied focal points of interests around which all social activities evolved. Both, as of late, have lost in their importance in this respect. Rural schools have generally attracted teachers with less formal preparation than have urban schools. There is also a higher rate of teacher turnover in rural schools caused by problems in securing desirable housing, proximity to business centers, absence of social activities, and perhaps insecurity of positions within the small school. Additionally, salaries have generally been lower, change has been less marked and the teacher frequently finds himself teaching in fields which he has little preparation. Too, married teachers with children consider the school system with more deliberation when they are enrolling their own children.

While it is not likely to be as true as in former years, local rural school boards have been reluctant to leave administrative decisions to the superintendent. For example, many rural boards still insist upon personally interviewing every prospective teacher. Patrons in a small community are also much more likely to by-pass the superintendent and go directly to the board of education with petty problems. There is a tendency of rural schools to consolidate, but geographic isolation in New Mexico makes this an impossibility for many rural schools throughout the state.

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[4]A. R. Mangus and J. B. Mitchell, "What Has Technology Done to Farm Families," Better Farming Methods Magazine, October, 1962.

[5]Ibid.

BUSINESS

Grocery and other stores are fast disappearing from the American rural scene. Competition is being experienced from large urban supermarkets which afford advantages in volume buying and sales, selection, and convenience. The latter usually provide merchandise at a lower cost to the consumer. Transportation and frequently full or part-time employment by one or more members of the rural family commuting daily to an urban locality are factors which are contributing to the demise of rural businesses. The lower volume of business upon the part of rural drug stores, restaurants and other services will present an omni-present challenge for each to remain in business.

THE CHURCH

The rural Protestant church, formerly built for the convenience of its membership who either rode on horse back or in buggies, now finds itself with decreasing membership, financial deficits, and a minister with less formal education who often has no seminary training. Larger farms and ranches with fewer people in a given community is a factor which will make it increasingly difficult for the small rural church to survive. Frequently, sentiment of older rural patrons is a sufficient deterrent to prevent consolidation with another church of the same denomination, or federation with a church of closely related dogma. Rural people generally place a higher value upon the church than do urban people.

THE COMMUNITY-SOME CONCEPTS & CONSIDERATIONS

-- J. D. McCOMAS --

THE COMMUNITY
SOME CONCEPTS AND CONSIDERATIONS

> The social purpose or function of the study of the community ultimately is to understand how it behaves, how it can be changed to solve human problems (without creating more problems), and to furnish people information leading to some control of the community process and change for their welfare and happiness.[6]

The term community imparts different meanings, depending upon the frame of reference and who is using it. Rogers[7] has defined community as a locality group which contains the major social institutions. Loomis and Beegle[8] have stated this more clearly by defining the community as a social system encompassing a territorial unit within which members carry on most of their day to day activities necessary in meeting common needs. Bertrand[9] has stated that the community has the presence of ties or bonds which hold a group of spatially related people together and that relationship is characterized by interaction among its inhabitants.

Other definitions are available, however, it seems that it could be summarized that a community is characterized by: (a) a limited geographic boundry, (b) a number of major social institutions such as schools, churches, and businesses, (c) a group showing a social structure and observing certain norms; and (d) extensive interaction among groups and individuals.

Community Organization and Development

> In certain fields such as social welfare, recreation education and others, where there is a direct concern for the establishment of some form of community action to improve or change existing conditions, the term "community organization" is used to designate the action program.[10]

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[6]Lowery Nelson, C. E. Ramsey and Coolie Verner, Community Structure and Change, New York; The MacMillan Company, 1960, pp. 1&2.

[7]Rogers, Social Change in Rural Society, op. cit. , p. 132.

[8]Charles Loomis and Allen-Beegle, Rural Sociology, the Strategy of Change, Englewood Cliffs: Prentice-Hall, 1957, p.22.

[9]Alvin Bertrand, Rural Sociology, New York: McGraw-Hill, 1958,p. 13.

[10]Nelson, et. al.; op. cit., p. 29.

This particular kind of organization indicates that some kind of community arrangement is devoted to one aspect of community life. In other instances we find an over-all community council devoted to the entire community's development. "In its original sense, community organization is used by sociologists to identify the way in which the community is organized to carry on its functions and activities rather than some community action program."[11] For the agricultural leader, both concepts are important. First, he must know what makes the community "tick" and secondly, he must know how to help the community plan a program for improvement. This is revealed in the definition of community development; the process involving an action program involved in educating community members to take deliberate action for community change, the nature of which is determined by them in terms of their own value systems.[12] While the major focus of the Hatch Valley Study concerned community organization, some attempt will be made later in this report to indicate possible means of implementing a program of community development.

Drabick has ably presented the position that the agricultural leader cannot be solely concerned with only production agriculture or agricultural business in a community. He stated:

> It is unrealistic to believe that the program of Vocational Agriculture is related only to the directly and obviously agricultural aspects of the community. Independence of the farm from the non-farm elements of the community is not a fact today, if indeed it was ever a description of reality. Culturally, the farm element of society is closely identifiable with the non-farm element as measured by both tangible and intangible indices. Further, these two elements are so interdependent as to have lost most of their singularly identifiable characteristics. As a result, a study of the community which is to have value for Vocational Agriculture must include elements of the community which are not strictly agricultural. These are the elements which have been labeled as "social".[13]

While Drabick was focusing his article to those in agricultural education, it is easy to see that the considerations which he presents are equally applicalle to agricultural extension education.

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[11] Ibid.

[12] Ibid.

[13] Lawrence Drabick, "Study the Whole Community - There is More Than Meets The Eye," Agricultural Education Magazine, June 1963, pp. 253-254

Norms

Norms are defined by Bertrand[14] as required or acceptable behavior in a given situation. Loomis and Beegle[15] call them the rules guiding standards which prescribe what is socially acceptable or unacceptable. Whether written or unwritten, they are considered to be the "rules of the game". Norms have an important bearing upon community leadership and development as will be discussed more specifically later.

A violation of group norms can result in serious censure as in "shunning" practiced by the Amish, to less serious censure resulting in loss of prestige or esteem. Norms are important controls in both public and private life of the agricultural leader, and to those exercising influence at the community level.

Defining the Community

Communities (though sometimes difficult to delimit) do exist and may be identified in a number of ways. One procedure is to ask a number of people living within a geographic area to indicate on a map where they believe the boundries to be. The most common boundries identified would be considered as the community. Key people living in a community might be asked to indicate where the community boundry is on the basis of social interaction. Still another procedure might be that of studying the community which would include the total area served by the community's public schools. This latter procedure was used in the Hatch Valley Study, as the public schools were one focal point of the study.

Traditional and Modern Communities

An analysis of a community concerning its response to change is extremely relevant. A traditional community may be considered one which is slow to change, and in fact, frequently resists it. Such communities are characterized by using decisions on past actions and in light of community customs and traditions. Such communities are usually characterized by very little mobility of population, especially inward mobility. Furthermore, such communities are usually not too complex in their social organization. Factors which may contribute to a traditional community's equilibrium are: (a) a number of retired citizens, (b) relatively low level of income, (c) little mobility into the community, (d) relatively low level of formal education, and (e) ethnic cultural patterns and/or religious ideologies.

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[14] Bertand, op. cit., p. 13

[15] Loomis and Beegle, op. cit., p. 4

A modern community is one which is somewhat complex in social structure, has been subjected to almost constant change, and an increased technology; has experienced both inward and outward movement of its population; and bases its decisions upon rationality rather than traditions. Factors which contribute to the composition of a modern community are almost inverse to those comprising the traditional community.

Power and Authority

Power is the capacity to carry out by whatever means, a desired course of action despite resistance of others and regardless of their needs. Rogers has defined power as the degree to which an individual can influence or control the actions of others.[16] Hunter has defined power as the acts of men going about the business of moving other men to act in relation to themselves or in relation to organic or inorganic things.[17]

Authority is institutionalized power.[18] This involves group consensus as to whom shall exercise power, how it shall be used, and for what purpose. Power is never the sole basis of exchange within a group though it may be between groups.

Community Leaders

Those individuals who influence the decisions of social systems within a community may be said to be community leaders. Other terms such as "opinion leaders",[19] "influentials",[20] and "pace setters" have been used by sociologists. Dimensions of community leadership have been defined as: (a) institutional leadership, (b) situational leadership, (c) dictatorial leadership, and (d) creative leadership.[21] Leadership may be appointive, self-constituted or group selected. Generally two types of leadership - formal and informal - are important in community life.

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[16]Rogers, Social Change in Rural Society, op. cit., p. 99.

[17]Floyd Hunter, Community Power Structure: A Study of Decision Makers, Chapel Hill: University of North Carolina Press, 1953, p.3.

[18]Ohio State University, Department of Agricultural Economics and Rural Sociology Mimeograph. (undated and un-numbered)

[19]Everett M. Rogers, The Diffusion of Innovations, New York: The Free Press of Glencoe, 1962.

[20]Herbert Lionberger, The Adoption of Ideas and Practices, Ames: The Iowa State Press, 1960.

[21]Hunter, op. cit., p. 24.

In large communities and even in some smaller ones, the formal or elected leaders are frequently not the most influential and may not be the real power holders as has been revealed by Hunter. In an Ohio study similar to the one now being reported, the mayor of a rural community was not named as an opinion leader by a single member of the community!

It should also be emphasized that one who is an opinion leader in one social system of the community (church) may not be an opinion leader in another (school). However, there is much more likelihood of opinion leadership overlapping in a number of social systems within a smaller community than is true for larger ones.

Hunter described the attributes of leaders when he stated:

> In the description of individual leaders, it should be borne in mind that most of the leaders are persons of power status, ...they are persons of dominance, prestige and influence. They are, in part, the decision-makers for the total community. They are able to enforce their decisions by persuasion, coercion and if necessary, by force. Because of these elements of compulsion, power-wielding is often a hidden process.[22]

Leaders (both formal and informal) in a traditional community are forced by community norms to be traditional and they must conform to the norms more than anyone else.[23] This statement is supported by a Kentucky study conducted by Marsh and Coleman which revealed that the more modern community permitted the leaders in its community to deviate more from its norms than was true for a traditional community studied.[24] Thus, in a modern community a leader is much more likely to be permitted latitude in religion, be more innovative, and interact with a number of outsiders who reside in other communities, or be a non-conformist in a number of other ways. In summary, it may be said that a modern community is much more permissive in the kind of behavior which its leaders may exhibit.

Identifying Leaders

Rogers cites three major methods of measuring or identifying leadership. These three main methods are:

1. Sociometric. This method consists of asking group members

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22 Nelson, et. al., op. cit., p. 184

23 Rogers, The Diffusion of Innovations, op. cit., pp. 62-75

to whom they go for advice and information concerning an aspect of a social institution within a community. It may be in terms of politics, agriculture, church, school, or other social systems within the community.

2. Key Informants. Key people in a community may be asked to designate who the leaders of the community are. This method is time and cost-saving. A careful selection of these individuals should be made if this procedure is utilized. Persons selected should know the community well. One shortcoming of this procedure is that persons selected as key informant may be of a different social status from the majority of the community and may not see the community as the masses see it.

3. Self-Designating. This may be determined by asking the respondent a number of questions to determine the degree to which he perceives himself to be an opinion leader. This method depends upon the abilityof the respondent to project an accurate self-image.[24]

The sociometric method was the one selected for use by those persons conducting the Hatch Valley Community Study.

SUMMARY

It has not been impossible here to present all facets of community structure and action which need to be understood by the a agricultural leader who is concerned with the community as a unit of social analysis. Rather, a few selected concepts and definitions have been presented which we hope will be useful in interpreting the results of the Hatch Valley Study with a greater degree of insight and understanding.

For a more comprehensive study of the organization and function of community, it is suggested that the references cited herein be reviewed in their entirety.

Specific social systems found within the Hatch Valley Community are discussed in some detail within the designated areas which follow.

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[24] Rogers, The Diffusion of Innovations, op. cit., pp. 228-229

--- INSIDE THE HATCH VALLEY ---

" HISTORY OF HATCH, NEW MEXICO "

THE HISTORY OF HATCH, NEW MEXICO
As compiled by Mrs. L. Clapp*

About 1880, the Santa Fe Railway Company completed its road between Rincon and Deming, and a flag station was located on a siding at the present location of Hatch, the name given it by the railroad company.

I have always understood that this name was that of a Regular Army officer and an early day Indian fighter in this region of the Southwest.

At that thme the settlements near were Colorado, now called Rodey, to the southeast and Satna Barbara, Old Fort Thorn, about three miles north-west of the present village of Santa Teresa (Placitas). The people were almost entirely native Mexicans and lived by farming and stock raising. In Colorado were the Lynch Brothers, with large holdings in range cattle, a mercantile business and the Colorado Post Office was in their store. Later in 1881 or 1882, Adolph Jacoby established a mercantile business there.

My first sight of the Rio Grande was in the spring of 1883, I came with Mr. Clapp and some friends from Lake Valley on pleasure and business bent. We camped near the old settlement of Santa Barbara.

By 1884, an occasional American had bought or homesteaded land and settled in the Valley, and that fall, we, the Clapps, bought and homesteaded land, a part of which is now the Armstrong home, between Hatch and Salem. Mr. Clapp started farming in 1885 under the Santa Barbara Community Acequia, and then in the early summer, the Rio Grande got on one of its periodical rampages and swept all before it. Both the Colorado and Santa Barbara ditch heads were washed out. The Colorado people took out a new head lower down and as their lands were lower they were not so badly damaged. At that time all ditch work was done by hand with spades. The Santa Barbara folks, after leaving two new ditch heads washed out, they had to abandon and finally join the Colorado community and together they maintained one irrigation ditch. During the summer of 1886, all but one house of the old Santa Barbara, that was on extra high ground, was destroyed by the erosive action of the Rio Grande, and the farm lands were all in the river beds. The people moved to the hills of what is now the village of Santa Teresa and joined with the Colorado community in

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* Copied from the "Hatch Reporter", Vol. 17, No. 28, July 18, 1940

the maintenance of one irrigation ditch.

The floods having destroyed their home and land, the Clapps were obligated to leave the vicinity.

The first real start of Hatch was an adobe building erected by a man named Huntington, employed by the Santa Fe Railroad Co., as watchman at the bridge across the Rio Grande two miles east of Hatch. Mr. Huntington got the Hatch Post Office established, and he was postmaster and the railroad company stopped the trains at h[illegible] place which, by the way, is the very site where the Clapp residence no[illegible] is. Thus, was established the location of the railroad station grounds of Hatch. Later, Mr. Huntington abandoned the station and William Palmer took over the Post Office and railroad and the Express Company's business. He afterwards sold to Price and Watty and they established a mercantile business and built a flour mill, and by that time the railroad company was selling tickets.

In the winter of 1891 and 1892, we, the Clapps, moved here and bought a partnership with the Prices and after a time bought them out and continued merchandising, milling, and handled the railroad and Express Company's business until they put a regular agent here and built yards for cattle and sheep shipping.

No further efforts were made to promote Hatch until 1911, when Mr. Clapp surveyed and laid off the Hatch townsite, afterwards known as "Clapp Subdivision". At the time the general opinion was that the main trading point would be at Rincon and the idea that there could ever be a town of Hatch was not generally entertained, and was even subject to considerable ridicule, and for several years only three lots were sold in the townsite.

The first new building on the townsite was used as a saloon for a time, but it did not pay and was abandoned and the building was next used by the Bank of Hatch.

In 1912 our home and mill burned and we continued in the mercantile business across the track where the Myers Company is now located.

Hatch grew, and we had a bank, the Center School Building to accomodate the growing needs. A recreation[illegible] hall owned by a club where we danced and held meetings of various kinds, the Episcopal Church promoted by Preacher Lewis and built by his efforts and private subscriptions; a good drug store, ice cream and soft drink parlor, a boarding house and various other business enterprises, and the town grew up to and through World War I and still refused to stop until the summer of 1921 on August 17th, when a cloudburst off to the west flooded the town, and every building went down

except two shacks, the Central School Building and the boxcar house which was serving as a railway station, the former station having burned.

The question then arose what to do. Should the town be rebuilt on the same site or abandoned? The owners of the bank concluded not to stay and moved to Las Cruces. But most of the business firms had faith or could not get away and remained to rebuild.

Thus Hatch was reborn and from that day until the present time Hatch has had a practically uninterrupted period of growth and prosperity.

The limits of this brief history will not permit a detailed account of this growth and I can only attempt to touch on a few of the highlights.

In anticipation of the need of a larger town than Clapp's Subdivision, the Weiler Addition was laid off, adjoining Hatch on the West, early in 1921, and in 1927, we incorporated the Village of Hatch.

Among the main contributing causes of this growth and prosperity was the construction of the Elephant Butte Irrigation System and drainage.

In the development of a new community much of the necessary capital must, of necessity, come from outside sources. In the building of Hatch we may refer to Mr. H. L. Birney, General Manager of the Myers Company, the Hall Brothers and their associates as financial pioneers in furnishing the capital for their large mercantile business and the establishment of the First National Bank of Hatch. The confidence in the future of Hatch, thus exhibited by these successful business men has been a large influence in this growth, and proved that the vision and faith of the original promoter of Hatch, Mr. L. Clapp, was not an idle dream.

Without protection from the destructive floods formerly caused by the overflow of the Rio Grande and from the Santa Teresa and Spring Canyon arroyos, no substantial growth could be expected. This protection is now assured by the construction of the Elephant Butte and Caballo Dams in the Rio Grande and the canalization of the river now in progress, and the various protective works of the Soil Conservation Service and other Government agencies, on the headwaters of both the Santa Teresa and Spring Canyons, together with the concrete dam in Spring Canyon Arroyo recently completed and dedicated with appropriate ceremonies at which were present the Governor of the State, John E. Miles, and Congressman J. J. Dempsey, both of whom made speeches.

In the nineteen years following the destruction of the town by the Santa Teresa Arroyo flood, Hatch has step by step, grown to its present proportions, which include two mercantile stores; the First National Bank, the Valley Packing Company, with two well equipped canneries; a wholesale grocery; a newspaper, the Hatch Reporter; a Theatre of fire proof construction and seating capacity of around four hundred; the headquarters office, material yards and shops of the Reclamation Bureau; the lumber yard of Robert Porter & Sons, with a very complete stock of building material and hardware; a cotton gin; a mill to process Bentonite, a clay product mined near here; a mill to crush and ship a native paint product; Wholesale distributing stations for the Continental, Standard and Texaco Oil Companies; agencies for the distribution of the Ford, Chevrolet and Plymouth cars; the Mesilla Valley Electric Company, which furnishes a reliable supply of electric energy at very reasonable rates. We have municipal water works, a Butane Gas system and arrangements have been made to finance a sewer system.

The Masons have bought the old Center School Building and turned it into a Lodge Hall and Chapter Room for the Order of the Eastern Star, and we have organized an Assembly of Rainbow for Girls.

The needs of the town in other lines are filled by various retail stores, garages, boarding houses and restaurants, camp grounds, drug stores, and facilities for filling the needs of the community. Educational facilities are modern, well equipped Grade School, serving not only the town, but the entire School District No. 11. Pupils from outside points being brought in by a free bus system and the High School serving the five northern districts of Dona Ana County. The buildings and equipment of these two schools represent an investment of about $125,000. Six Protestant church organizations, three maintaining pastors, and also one Catholic Church with buildings located at Rodey.

Hatch has a particularly advantageous location for the following reasons: About eight miles south of Hatch, the Valley narrows and for several miles there is no agricultural land and is thus cut off from the Mesilla Valley and the county seat at Las Cruces, with this result, that the relationship between the two localities, Hatch and the county seat, is political rather than commercial.

Near the lower end of the irrigatable land, and the Hatch Valley proper, the Santa Fe Railway leaves the Valley until it connects with the Deming and Silver City at Rincon. From there this branch runs westerly across the Valley and intersects U. S. Highway 85 at Hatch. U. S. Highway 85 is the main route North and South from the City of El Paso, through the Valley of the Rio Grande and the City of Albuquerque, to the Colorado line on the North. The logic of the situation indicates the necessity of one main trading point especially in the heavy goods and wholesale lines which must come

into the Valley largely by rail.

Thus, Hatch at this crossroad, is the natural gateway to a region extending to Hot Springs (Truth or Consequences, since 1950) and Elephant Butte on the north, and from the summit of the Caballo mountains on the east to the Black Range, the Continental Divide, on the west. A region of natural resources, consisting of mining, stock raising and fishing and acquatic sports at Elephant Butte, supplemented by a fish hatchery, and now we have the Caballo Lake at the dam and big game in the Mountains.

Now to look into the future it would seem that without unforeseen or unpredictable calamity, the outlook for the future of Hatch is indeed a bright one.

--- INSIDE THE HATCH VALLEY ---

" "
" A. THE SAMPLE FOR THE STUDY "
" "

THE SAMPLE FOR THE STUDY

U. S. Government topographical maps, supplemented by a number of observations, were used to obtain what was felt to be a somewhat representative sample of the Hatch Valley Community. It was decided that the total area serviced by the Hatch Valley Schools should constitute the population to be sampled. This area included the Village of Hatch and the neighborhoods of Salem, Garfield, Rodey, Placitas, and Rincon. (See figures I, II, and III in the APPENDIX)

Since the village of Hatch exhibited a regular street arrangement, residences were counted on a north-south axis which included the largest number of residences available for sampling. Each interviewer was assigned one long or two short streets.

To complete the goal of 12 to 14 interviews per interviewer, all residences in outlying neighborhoods were counted (from the topographical map) and divided among the eight class members. Rodey and Placitas were primarily Spanish-speaking neighborhoods and therefore appropriately experienced persons were assigned to interview in these neighborhoods.

Within the village of Hatch and in most of the outlying areas, interviewers were given a direction and route of travel drawn on an individual map. The boundaries of each interviewer's area corresponded with main roads or other features easily recognized as limiting points. In Hatch, interviewers were required to stop at the first residence on their left, traveling in a northerly direction, and interview at each fourth house to the left up one side of the street and down the other, returning to the starting point. Since some residences on cross streets were missed and some buildings indicated on the map were business establishments, this tended to equate Hatch Village interviews with the one-in-five ratio established for the neighborhoods. Interviewers followed the mapped routes in their assigned neighborhoods, stopping at every fifth residence, regardless of its position on one or the other side of the road.

"Trial runs" were conducted in class prior to obtaining the first interviews so that a uniform interviewing procedure would be observed by all interviewers. A letter of introduction was placed in the hands of each interviewer. This letter is to be found in the Appendix of the report. Additionally, a brief news release was prepared by the NMSU Agricultural Information Office stating that the study would be conducted. This article appeared in the local paper and publicized the impending study throughout the Hatch Valley.

A total of 101 interviews was conducted by the eight interviewers. Respondents for the most part were very cooperative. Six refusals were experienced during the interviewing period. All of the 101 interviews were collected during a three-day period.

GENERAL INFORMATION CONCERNING HATCH INTERVIEWEES

TABLE I. MARITAL STATUS

Status of Interviewees	Number
Married	93
Single	1
Widowed (3 widows and 3 widowers)	6
Separated	1
Total	101

TABLE II. ESTIMATED AGES OF INTERVIEWEES

Estimated Age	Number
Under 35 years of age	16
35 to 49	31
50 to 64	33
65 and over	21
Total	101

TABLE III. YEARS OF EDUCATION OF INTERVIEWEES

	2-11 years	H.S. Diploma	13-15 years	BS-BA Degree	Graduate Work	Unknown	Average
Men	56	15	6	9	5	9	10.2 *
Women	44	30	6	7	1	7	10.6 *

* Excluding unknown category

The total number of children in the one hundred families interviewed was 313. The average number of children per family was found to be 3.1 with a range in number from zero to ten. Of the total 313 children, 145 were presently living at home. The average number of children living at home during the time of the study was 1.4 per family.

The average length of time interviewees had lived in the Hatch School Community was 22 years, with a range of 4 months to 71 years. Twenty-six of the families interviewed had lived in the community for less than 10 years.

TABLE IV. PLACE OF RESIDENCE

Residences Polled	Number
Farm	38
Rural-Non Farm	17
Town	46
Total	101

TABLE V. OWNERSHIP-RENTAL STATUS

Owned-Rented	Number
Owned	78
Rented	17
Other	6 *
Total	101

* Some homes were parsonages, while others were owned by other members of the family and no rent was charged.

One rancher interviewed had a ranch of 3,000 acres. This acreage skewed the total and averages somewhat. Thirty-seven owned a total of 5,216 acres for an average of 141.9, while discounting the one rancher a total of 2,216 acres for an average of 59.9 acres would reveal a much more accurate picture. A total of 873 acres was rented by 10 of the respondents for an average of 87.3 for these ten.

TABLE VI

OCCUPATIONS OF INTERVIEWEES

Husbands		Wives	
Number	Occupation	Number	Occupation
25	Farmers	79	Housewives
5	Teachers		
1	Secondary School Principal	6	Teachers (1 in Canutillo)
		1	Secretary to Supt. of Schools
4	Clergy		
1	Bank President	2	Storekeepers
1	Assistant Manager, Bank	2	Office Women
2	Storekeepers	1	Librarian
2	Grocery Stores (one at Rodey)	1	Radio Operator
		1	Insurance Saleswoman
1	Continental Oil Wholesale	1	Gin Shipping Clerk
1	Enco Agent Dealer	1	El Paso Electric Co.
1	Car Dealer	1	Alterations
1	Lumber Yard Manager		
1	Bookkeeper	1	Retired
1	Insurance Salesman		
1	Farmers' Market Clerk	1	Welfare
3	Mechanics (one works at Las Cruces)		
1	Cotton Ginner		
1	Painter & Carpenter		
1	Justice of the Peace & Driver Improvement Officer		
1	El Paso Electric Co.		
3	Santa Fe Railway		
1	Serviceman - El Paso Natural Gas Co.		
1	Owns School Busses & Well Drilling Rig		
1	Poultry Ranchman		
1	Rancher		
1	State Highway Dept. Deming		
1	Water Master Bureau of Reclamation		
1	Bureau of Reclamation Employee		
2	Ditch Riders		
1	Boundary Commission		
1	SCS		
4	White Sands		
20	Retired		
3	Unemployed		

--- INSIDE THE HATCH VALLEY ---

" B. CHURCHES - Dorman Brookey & Geri Saunders "

INTRODUCTION

> The small churches in rural America (resulting from low population density), sectarianism in Protestant groups, and the original tendency for rural churches to be established in neighborhood communities, have led to poor staffing, and poor services. The churches in the Cotton Belt and Range-livestock Areas are particularly small. The largest rural churches are in the Dairy Areas.
>
> Denominations vary greatly as to their degree of rurality. In general, the Baptist and Methodist churches as well as certain Lutheran synods are largely rural churches. The Roman Catholic Church and Jewish congregations are highly urban. Thus, the non-Protestant bodies are largely urban. Less than 20 per cent of the Roman Catholic membership are found in rural areas. [25]

Throughout the United States, along with other changes affecting rural life, the rural church is also undergoing change. A rural church may be defined as a church or fellowship of believers with rural people among its membership. [26] Such a church may or may not be located in the open countryside. A church has less organized competition in rural areas than in urban areas.

Rural churches vary widely in size, but a large number of them are small. According to an Indiana survey, only one church in six had more than 200 members.[27] One church in five had less than 50 members.

Transportation modes have brought about one of the big changes in the rural church. At one time, churches were built to be reached in a horse-drawn wagon or carriage. Today, one observer estimates that 20,000 rural churches closed their doors permanently between 1930 and 1955.[28]

Urban churches, with more members, more money and better leadership draw the young married and single people away from rural churches,

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[25] Loomis and Beegle, op. cit., 221

[26] Everett M. Rogers, Social Change in Rural Society (New York: Appleton-Century-Crofts, Inc.), p. 210

[27] Ibid., p. 211

[28] Ibid., p. 213

leaving them with an older, less active membership. Many times the older element is reluctant to change or consolidate churches for sentimental values attached to one small church. [29]

It would appear that there will gradually have to be an adjustment and willingness to face the problem of the presence of too many small churches by rural citizens.

This section of the Community Report will concern the church portion of the over-all study made in the Hatch Community. Hatch is a rural community located in the Ric Grande Valley of northern Dona Ana County. The population in the community is estimated at more than 2000, with half being of Spanish-American descent.

CHURCH BACKGROUND INFORMATION

It was found that there were 17 different churches representing ten different faiths. Eight of these churches were located in the Village of Hatch, three churches in Garfield, two in Salem, two in Rincon and one each in Rodey and Placitas.

The largest membership was found to be of the Catholic faith. There were 1060 members in the Hatch Parish. This membership was being served by one priest with additional churches in Placitas, Rodey, Rincon and Salem. The Catholic Church at Garfield is in another parish.

Of the Protestant churches in the Hatch Community, the First Baptist Church (Hatch), including the Spanish Mission, had a membership of 263. St. John's Methodist was the second largest church in the community with a membership of 230. For comparative purposes, membership found in some of the other churches was as follows: Salem Baptist Church 90, Church of God 55, Church of Jesus Christ of Latter Day Saints 43, and the Hatch Church of Christ 41.

According to Protestant ministers interviewed, regular church attendance was a problem in all churches. An example which relates to all the Protestant churches in the area may be shown through one of the larger Protestant Churches in Hatch. This church has a membership of more than 200, with an average attendance of 65 members.

The priest of the Hatch Parish, stated that 70 per cent of the Catholic membership attended regularly; therefore, attendance was not given as one of the main problems of the church. Other problems of the churches in the Hatch Community will be discussed in the findings of the study conducted.

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[29] Ibid., p. 214

Protestant churches within the Village of Hatch had an active Ministerial Alliance which met once each month. Officers included the chairman and a secretary. Activities conducted through this organization include a Thanksgiving Union Service, food baskets to the needy at Christman and an Easter Sunrise Service.

Churches were apparently congenial with each other in the area. Two examples may seem to affirm this statement. First, in August, the Baptist minister filled the pulpit at the Methodist Church while the Methodist minister was on vacation. Secondly, Protestant revivals are never scheduled so as to conflict, since they are usually attended by members of various congregations. During interviews with ministers, one could tell there was respect for churches of other faiths in the community.

A consolidated Catholic Church was in the process of being constructed in Hatch to serve Hatch, Placitas, Rodey and Salem. Upon completion the Catholic Churches in Rodey, Salem and Placitas were to be closed. The Hatch Parish would then have two churches, the new one in Hatch and the present one in Rincon. The consolidated Catholic Church will be discussed further in the findings of the study.

Findings

Twelve different faiths were represented in the 101 interviews conducted for the study. Six of those interviewed were non-committed to a religious faith or church. Of the twelve different faiths represented, ten had churches in the Hatch Community. The remaining two were in Las Cruces and El Paso, Texas. Seventy-seven of the 101 interviewed represented six churches in the Hatch Community.

TABLE VII

DISTRIBUTION OF RESPONDENTS BY CHURCH PREFERENCE

Church	Number Interviewed
Catholic	33
Methodist	18
Church of Christ	7
Salem Baptist Church	7
Episcopal	7
First Baptist Church	6
Church of God	4
Assembly of God	4
Church of Christ, Garfield	2
Mormon Church	1
Pentecostal	1
Spanish Christian Church	1
Attending church in:	
Las Cruces	2
El Paso	1
Truth or Consequences	1
Non-committed	6

I. Church Leadership

Respondents were asked to name the persons they considered to be the three most outstanding leaders in their church. Findings from this question were categorized by church. The two major churches, according to number of interviews will be discussed in this paper.

Of the thirty-three respondents of Catholic faith, twenty-one gave names of people they considered as the most outstanding church leaders.

Catholic respondents named a total of fourteen different persons as leaders. When the priest was asked to name the three most important leaders in the Hatch Parish, he named those which were later named by interviewed parish members. This would seem to indicate that lay leadership in the Catholic Church was at this time definite and recognized by both the priest and members of the parish.

Sixteen of the eighteen interviewed of the Methodist faith named sixteen different people they considered to be the most outstanding

church leaders. There was a considerable difference of opinion on church leadership. These differences in preceived leadership could possibly lead to problems when seeking opinions on church "doings" or policy both by the minister and the congregation.

II. Church Activities

Prior to conducting interviews, the writers visited with ministers of eight different churches in the Hatch Community for the purpose of securing background information on the churches in the area. Through these visits, it was found in many cases that activities varied from church to church and according to the age of the membership. During the survey, those interviewed were asked to give types of activities sponsered by their church for adults, young people and children. These activities were to include those other than regular church services and Sunday School.

Of the thirty-three Catholics interviewed, eleven were not familiar with the activities of their church, while three of eighteen Methodists interviewed did not know of special church activities. Activities most often named for the Catholic Church were fiestas for all age groups, Catholic Men's Club for adults, queen contest for young people and cub scouts and games for children. It appeared from many of the comments of Catholics interviewed that fiestas and queen contests were conducted as fund raising activities to give financial assistance to the new consolidated church in Hatch. Activities named most often for the Methodist Church were Women's Society of Christian Service, Men's Breakfast Club for adults, Methodist Youth Fellowship for young people and vacation church school for children.

III. Church Problems

As with church activities, ministers in the Hatch Community were queried as to their most important church problems at the present time. As stated earlier in this report, one of the main problems given by the Protestant ministers was low church attendance.

Other problems mentioned by the priest and ministers were: Finances, members' indifference to the Church, low membership, ages of members--all old people and children, juvenile delinquency and not enough new people coming in to fill the places of those leaving. Inadequate lay leadership may be implied in several of the above problems; however, it was not mentioned by the ministers in interviews as a problem of their church.

Eleven of the 33 Catholics interviewed stated their church had no problems, when asked what they considered to be two of the biggest problems of their church at the present time. Of the 22 who stated problems, finances were mentioned 14 times and leadership 4 times. There were a number of other problems mentioned only once, but

concerned the same aspect--that of consolidation of churches in the Hatch area. The study revealed that there was some feeling as to the closing of the Catholic churches in Placitas, Rodey and Salem for consolidation into the new Catholic church in Hatch.

Sixteen of the 18 Methodists interviewed reported problems in their church. Problems most often given were: Finances (mentioned 9 times), Leadership 5, and low attendance, (mentioned 4 times). As in the Catholic Church, there were a number of other problems stated less frequently. The Methodist minister considered finances, low attendance and not enough new people coming in to take the place of those leaving, to be major problems.

IV. Church Federation

> Federation of churches means that members may "call" one pastor, unite in common worship, amalgamate Sunday Schools, women's organizations, brotherhoods and youth organizations. Although individuals remain members of their original denominational bodies, a unified church leadership and a single church program is made possible in the local community.
>
> Federation, like other forms of community church cooperation, has failed to make a great deal of headway. However, Kolb and Brunner report that four-fifths of 4,200 Methodist laymen and ministers replied affirmatively to the question: "Should rural churches be federated along community lines?" 30

Twenty-seven of the 101 interviewees responded with a "Yes" to the question, "Would you be in favor of combining your church with another church in the community should it be necessary for lack of finances and low membership?" Eight of the 33 Catholics and 12 of the 18 Methodists interviewed responded with a "Yes." There were no favorable responses to this question from interviewees of the Church of Christ in Garfield and Hatch, Church of Garfield and Hatch, Church of God or Assembly of God. Both the Methodist minister and the priest of the Hatch Parish looked upon federation with some degree of favor. However, the priest was thinking in terms of 50 years from now before there might be a federation involving the Catholic Church. Churches which might unionize were not named.

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30 Charles P. Loomis and J. Allan Beegle, Rural Sociology, (Englewood Cliffs, New Jersey, Prentice-Hall, Inc.) pp. 219-20

V. Churches of Similarity.

To follow-up the question concerning church federation, respondents were asked what other church in the community they considered to be most like their own church. There were a variety of churches mentioned by persons of the same faith.

Six of the 33 Catholics interviewed stated that the Episcopal Church was the most similar to their own, while two mentioned the Methodist Church and 25 responded that none was similar. Eight of the Methodists stated that the Baptist was most similar, while one mentioned a likeness to the Presbyterian and one stated the Church of God seemed most similar. Eight stated that there was no likeness of the Methodist Church to other churches in the community area.

Since six Catholics mentioned the Episcopal Church and eight Methodists named the Baptist Church, we continue further to see how the Episcopal and Baptist members responded. Of the seven Episcopal members interviewed, five mentioned a likeness to the Catholic Church, one to the Methodist, and one stated none similar. The 13 members interviewed from the two Baptist churches answered this question with five stating the Methodist Church; two, Church of God; one, Assembly of God; and five answered none similar.

SUMMARY

With 17 churches representing ten different faiths in the Hatch Community, one can readily see the problem which individual churches would experience in finances, membership and adequate lay leadership to provide a well-rounded church program.

The study revealed that 27 of 101 people interviewed would be in favor of federating their church if it became necessary for reason of finances and/or membership. Committee members did not believe a combining of churches of different faiths at this time would be feasible. However, several of the ministers interviewed did respond favorably to federation as a future solution to their problems. The writers feel that people in the various churches were not ready for federation at this time. Membership and finances were problems, however, financial obligations were being met. Additionally, churches which could and would federate leave a number of questions unanswered.

Catholic churches in the Hatch Parish were taking a step toward solving their problems by the consolidation of three churches. It was felt that the membership of the Salem Baptist and the First Baptist of Hatch might give consideration and study to a possible merger in the future. (These churches are approximately four miles apart.) The second possible consolidation which members of congregations might consider would be the Church of Christ of Garfield and Hatch. These two churches are located approximately seven miles apart.

With the large number of Protestant churches in the area and a small number of young people in each of the churches, the writers would recommend that some combined community recreational and educational activities be considered by the Ministerial Alliance.

It may be of interest to extension workers that in some states, staff personnel presently assist churches in rural areas, serving as resource people. (See interdenominational survey form of four Ohio counties in the Appendix.)

--- INSIDE THE HATCH VALLEY ---

" C. SCHOOLS - Allen Bjergo "

HATCH VALLEY SCHOOLS

Problems and Trends in Rural Schools

Rural schools have generally afforded a more limited education for several reasons:

a. Low population densities

b. Long distances to school

c. Use of rural youngsters as farm laborers

d. Until recently, farmers have not regarded education as being of prime importance

e. Some ethnic and religious groups have varying educational ideals, which in some cases act to obstruct progress.

Rural children in most states show a lower eductional attainment and a sharply lower age-grade progress. Educational problems are similar to those in providing health services and cultural activities, in that these services are relatively costlier than in urban areas.

The basic school unit is the district in both rural and urban areas. Size varies from one-teacher, one-room districts to complex city systems. City systems have been able to widen curricula and provide special services without changing basic administrative units. More radical streamlining procedures have been required in rural districts:

a. Consolidation of a number of rural districts to bring tax base and pupil numbers nearer those of urban districts.

b. Contracting with other local districts to provide education.

c. Providing local elementary education, but contracting for secondary education, or cooperating with other schools to form high schools.

d. Establishment of "intermediate units" in which the local districts continue to educate, but are provided with special services by a limited-authority central unit.

Consolidation during the 12 years immediately after World War II reduced the number of school districts in the United States by half. This trend continues. The form of consolidation has varied in different regions of the United States. Newly organized districts normally follow the approximate boundaries of the natural or sociological community. In other cases, the county, a city trade area, or a valley served as a satisfactory consolidation unit.[31]

Rural schools have ordinarily been prone to preserve values, rather than to initiate change. However, better education is enlightening and broadening the outlook of school boards and parent-teacher associations. The role and status of the teacher has improved steadily. Role conflicts have been greater in rural schools since relations with the community are more personal and the teacher feels more torn between administrative demands, community norms and professional ideals. The strict standards once demanded of rural teachers are less forceful, allowing them to be "human beings" and less subject to tradition and community sanctions.[32]

The Hatch Valley District

The Hatch Valley Municipal School District encompasses the northern third of Dona Ana County and serves approximately 1,000 pupils. The high school, largest elementary school and administrative offices are in Hatch, involving about 860 pupils and 39 faculty members. Salem and Garfield have two elementary teachers and a principal each, serving 140 pupils.

The Superintendent elaborated on some strong points which he considered important in the Hatch Valley System:

a. Hatch Valley Schools have the largest amount of floor space per child of any area school. Up to 300 more pupils could enter without need for expansion.

b. There is a strong and well supported vocational agriculture program.

c. Present bonded indebtedness will be repaid by 1969.

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31 Alvin Bertrand, Rural Sociology, (New York, McGraw-Hill), 1958.

32 Loomis and Beagle, Rural Sociology, (Englewood Cliffs, New Jersey, Prentice-Hall Inc.) 1957, pp. 237-253.

An area perceived by the Superintendent as being a problem was the bilingual problem. From 20 to 40 children enter the school each year, unable to speak English.

School authorities regarded the dropout rate as being relatively low. Many potential dropouts became interested in the high school program during the 7th and 8th grade years spent in Hatch. They tended to remain longer than pupils might have under the old 8-4 year program. About 25 percent of the high school graduates enter college and a great majority of the pupils must leave the Hatch community for employment after high school, according to the Superintendent.

The number and purposes of visits indicated an active interest in the school and the feeling that there was relatively easy access to the faculty by parents. Table IX indicates that people who did not have children of their own in school were most likely to visit the school in connection with programs and special events, in many cases these visits were the result of invitations of grandchildren or neighbor children.

TABLE VIII

NUMBER OF VISITS TO HATCH VALLEY SCHOOLS LAST YEAR

Number of Visits	Number of Respondents
None	32
One	8
Two	6
Three	10
Four	4
Five	8
Six or more	18

TABLE IX

REASONS CITED FOR SCHOOL VISITS BY RESPONDENTS

Reason for Visit	Number of Respondents
Conference with the teacher	16
School programs	15
Concerts	9
School plays	6
Visits to class	4
FFA programs	3
Graduation	3
Polio vaccinations	3
Enrollment of child	3
School assemblies	2
School problems of child	2
Transportation problems	2
Indian dance program	1

TABLE X

RESPONDENTS' APPRAISALS
AS TO THE QUALITY OF THE HATCH VALLEY SCHOOL SYSTEM

Comparative Quality of School	Number of Respondents
Better than other New Mexico schools	29
Same as other New Mexico schools	44
Poorer than other New Mexico schools	5
Don't know	9

TABLE XI

WEAKNESSES OF HATCH VALLEY SCHOOLS
AS INDICATED BY RESPONDENTS

Weakness Named by Respondent	Number of Respondents
Lack of discipline	9
Poor reading and writing	4
Overemphasis on extracurricular activities	4
English preparation	2
Not enough homework	2
Poor teacher salaries	2
Overemphasis on athletics	2
Bilingual situation	2
Poor teachers and grading system	2
Sexual and moral decay	2
Lack of:	
Music education	2
Fences around schools	1
Stage facilities	1
Mechanical education	1
Art courses	1
Speech education	1

In general, there was a tone of satisfaction with respect to conditions in the Hatch Valley Schools. The majority of respondents considered their school system equal or superior to other New Mexico schools.

Weaknesses named by respondents indicated that lack of discipline was regarded as a problem. Juvenile delinquency was not regarded as more of a problem at Hatch than in any other portion of Dona Ana County, according to law enforcement officers. Some of the other problems cited were indicative that improvements in the school system were not known to some people. There was some indication that increased public information might correct some misconceptions concerning former weaknesses of the Hatch Valley Schools which had been changed.

It was evident, through survey responses concerning schools, that those people who were dissatisfied with school conditions saw little opportunity for recourse. In the following table,

establishment of a PTA was one of the items most frequently mentioned as being a possible improvement. While there was no obstacle to individual parent-teacher conferences, little organization for community-school interaction existed.

TABLE XII

POSSIBLE MEANS OF IMPROVEMENT FOR HATCH VALLEY SCHOOLS AS INDICATED BY RESPONDENTS

Means of Improvement	Number of Responses
Establishment of a parent-teacher association	7
Stricter discipline	7
Replace superintendent and/or administration	6
Place more emphasis on reading	3
Teach pupils how to study	2
Obtain better teachers	2
Teach improved handwriting	2
Better meet varying needs of pupils	2
Obtain more room and have more classes	2
Place more emphasis on mathematics	2
Have a wider curriculum	2
Slow the dropout rate	2
Introduce adult education courses	2
Have better preparation for terminal students	2
Eliminate troublemakers	1
Place junior high back in grade school	1
Stop teaching evolution	1
Have more conferences with teachers	1
Don't know	38

Some of the responses in the preceding two tables infer a lack of understanding, or information about the schools. Those who criticized teachers' salaries were perhaps not aware that the current salary scale compared favorably with surrounding school districts. People who referred to the dropout rate had not been informed that the number of dropouts in Hatch Valley schools was not unfavorably high. "Evolution," as such, has never been taught in Hatch Valley Schools.

A number of responses must be regarded as those criticisms leveled at all American schools. However, it must be remembered that since this was essentially an opinion survey, people stated

that which they believed to be the truth. Responses which indicated that people were not acquainted with true situations might infer a certain lack of communication between the school and the community.

TABLE XIII

ACTIVITIES IN WHICH TEACHERS MIGHT BE EXPECTED TO PARTICIPATE

Community Activity	Number of Responses
Organizing and leading youth activities	15
Join and participate in church	13
Join civic organizations	13
Be active in the PTA	7
Coach Little League	3
Sponsor summer youth program	2
Don't know, or up to individual	36

In this question, as in the preceding two questions, the large number of people who expressed no opinion might infer a generally high level of satisfaction. This is typical for the more traditional type of community. In Table XIII, there are no absolute requirements demanded for teacher behavior, above and beyond those expected of any professional person. Teachers perceived no strong community desire to interfere with their personal lives. Most teachers, however, were active in the church and youth organizations through their own volition.

IMPLICATIONS FOR HATCH VALLEY SCHOOLS

Communication between the school system and the community appeared to be the most important problem. It would appear that a Parent-Teacher Association might benefit both the school system and the general public. There exists, however, a sense of well-being and satisfaction which makes a difficult basis for such an organization.

The basis for a PTA must rest partially upon current school and community activities and organizations, and partially upon unresolved school issues. Such an organization must be initiated by interested parents and citizens who wish to work for school improvement. Without some urgent and useful issue upon which to begin a program, people tend to lose interest and drift away from such an organization.

--- INSIDE THE HATCH VALLEY ---

" D. BUSINESS - Al Woodburn & Carl Steinepreis "

BUSINESS IN THE HATCH VALLEY

A study of the buying habits of people in a community and the development of business establishments provides some indication of the wealth and of the attitudes of people. At one time, people's buying and selling took place in the nearest settlement and the boundaries between trade areas was rather sharply defined by the directions of wagon tracks from farm to village.

Buying habits have changed with the expansion of all-weather highways and the development of cheap and dependable transportation. Farmers who formerly left the immediate community only a few times a year now may tend to bypass local business establishments and drive into the larger cities. Larger stocks, discounts, greater variety and more dependable service have caused farm people to leave the community in order to shop in larger urban centers.

Changes in agriculture within the Hatch Valley have produced substantial changes in business. During the past few years, the replacement of bracero workers from Mexico with machines has resulted in decreased sales of clothing, groceries and notions; while implement dealers and bulk petroleum outlets indicated that sales had increased. Some respondents stated that transportation of the seventh and eighth grade school children to the junior high school at Hatch reduced sales of refreshments near the outlying elementary schools.

Respondents were asked to state if, in their opinions, Hatch Valley business establishments had experienced any changes in volume of business. Responses are indicated in Table XIV.

TABLE XIV

BUSINESS TREND DURING PAST FIVE YEARS

Business Condition	Number of Responses
An increase in business in last five years	9
A decrease in business in last five years	38
No change in business	37
Don't know	10
No comment	7

Business Lost

Respondents were then asked to indicate if they thought Hatch Valley businesses had lost customers to the large shopping centers in Las Cruces, some 40 miles distant. In this instance, 70 respondents stated that they thought business was being lost to Las Cruces, while only 17 indicated that they thought this was not the case. Seven respondents did not know and seven said they had no comment.

Securing Credit

Respondents were asked where they would borrow money should they need credit. Forty-six respondents indicated that they would obtain needed credit in Hatch; 28 would go to Las Cruces and 12 respondents stated that they never required credit. Respondents were additionally asked to indicate if they considered adequate credit to be available in Hatch for family, agricultural and personal needs.

TABLE XV

ADEQUACY OF CREDIT IN HATCH FOR AGRICULTURAL, PERSONAL AND FAMILY NEEDS

Opinion of Respondents	Number of Responses
Adequate credit in Hatch	53
Not enough credit in Hatch	17
Don't know	23
No comment	7

Sources of Purchases

In order to discern some of the buying habits of people in the Hatch Valley, a series of questions were asked regarding specific consumer items and where these were purchased. Additionally, respondents were asked to give reasons for making purchases of goods and services at the named locations. Table XVI indicates that more commonly purchased commodities, such as groceries, drugs, hardware, gas and auto service were purchased locally, largely because this was most convenient. Purchasers also felt that they should patronize local merchants. Smaller and more traditional communities may frequently exhibit a strong sense of loyalty, as the 85 responses in Hatch indicate.

TABLE XVI

SOURCES OF COMMODITIES PURCHASED IN HATCH BY RESPONDENTS

COMMODITY	NUMBER MAKING PURCHASES	REASONS FOR MAKING PURCHASES IN THE HATCH VALLEY								
		Reliable Stores	Convenient	Better Service	Lower Prices	Greater Selection	Easy Parking	Patronize Local People	Credit	Other
Groceries	84	3	47	1	3		2	19	4	
Drugs	79	5	57	1	1		1	15	3	2-Doctor
Clothing	50	3	31		1	1		13	2	1-Fitting
Hardware	84	3	52	1	2			11	1	
Gas & Auto Svc.	86	2	54	3	1			14	5	
Furniture & Appliances	50	2	32	2	2	1		13	2	

TABLE XVII

SOURCES OF COMMODITIES PURCHASED IN LAS CRUCES BY RESPONDENTS

COMMODITY	NUMBER MAKING PURCHASES	REASONS FOR MAKING PURCHASES IN LAS CRUCES							
		Reliable Stores	Convenient	Better Service	Lower Prices	Greater Selection	Easy Parking	Credit	Other
Groceries	26	1	3		15	2			
Drugs	17	1		2	9	3			4-Doctor
Clothing	44			3	17	20			
Hardware	7				5	2			1-Credit
Gas and Auto Svc	7			1	5				
Furniture & Appliances	24		1	3	12	6			

TABLE XVIII

SOURCES OF COMMODITIES PURCHASED IN EL PASO BY RESPONDENTS

COMMODITY	NUMBER MAKING PURCHASES	REASONS FOR MAKING PURCHASES IN EL PASO							
		Reliable Stores	Convenient	Better Service	Lower Prices	Greater Selection	Credit	Can buy for Wholesale	Doctor's Location
Groceries	6	1			4	2			
Drugs	5				2	1			1
Clothing	27		1	1	11	15			
Hardware	7		2		2	2	1		
Gas & Auto Svc	1								
Furniture & Appliances	25	1	1	4	9	15		1	

TABLE XIX

SOURCES OF COMMODITIES PURCHASED IN OTHER LOCATIONS BY RESPONDENTS

COMMODITY	LOCATION AND NUMBER OF PURCHASES	REASONS FOR MAKING PURCHASES AT NAMED LOCATION
Groceries	Deming-1 Truth or Consequences - 2	T or C, 1-lower prices; 1 - greater selection
Drugs	Deming-1 Truth or Consequences - 3	No reasons given
Clothing	Deming-1 Roswell - 1 Mail Order-5	Roswell - reliable, greater selection and better service Mail Order Catalogs - convenient, no driving
Hardware	Deming-2 T or C - 1; Anthony - 1	Parts available only at Anthony
Gas & Auto Service	Deming -1	No reasons given
Furniture & Appliances	Las Vegas - 1; T or C -2	Lower prices and greater selection - both locations

To a lesser degree, people purchased locally because credit was available.

Reasons cited for making purchases in Las Cruces, 40 miles distant, and El Paso, some 80 miles distant, indicated that lower prices and greater selection were of greater importance. Some emphasis was placed upon better service. Drugs were occasionally obtained in conjunction with visits to the doctor outside the Hatch Valley. Clothing and furniture or appliances were most commonly purchased at locations other than Hatch. The number of respondents making grocery purchases at Las Cruces and El Paso might be further explained by statements of purchasers that the lower prices made such travel economical for large purchases. Small purchases of day-to-day needs were made locally, however.

Few other locations were cited as sources of commodities, other than Las Cruces and El Paso, indicating that almost all shopping trips followed the Rio Grande Valley southward. Deming, Truth or Consequences and other cities were sources of commodities for those who had relatives or other reasons for driving to those locations. Five respondents stated that they made purchases from mail-order catalogs.

COMMUNITY INTEREST IN DEVELOPMENT

Respondents were asked to indicate whether there was an interest in further growth and development in the Hatch Valley. The majority were of the opinion that further growth was desired, however, few respondents could name influential organizations helping develop business in the Hatch Valley.

TABLE XX

COMMUNITY INTEREST IN GROWTH AND DEVELOPMENT

Opinion Expressed	Number of Responses
Yes, local people are interested in further growth and development	61
No, local people are not interested	20
No comment	12
Other answers	9

TABLE XXI

ORGANIZATIONS INFLUENTIAL IN COMMUNITY ACTION

Opinion Expressed	Number of responses
None, there is no organization influential in community action	56
Chamber of Commerce	10
Lions Club	8
Don't know	27

The Chamber of Commerce was cited ten times as being an organization influential in community action, however, this organization was not active at the time interviews took place. Local businessmen tended to assume the functions of a Chamber of Commerce when specific needs arose.

--- INSIDE THE HATCH VALLEY ---

" E. AGRICULTURE - Ralph Dunlap "

Agriculture in the Hatch Valley

The Hatch Valley includes approximately 15,000 acres of cropland. Cotton is the major crop, with 8,343 acres of short staple varieties and 1,200 acres of long staple cotton. Other crops such as alfalfa, corn, barley and chile are planted on 5,457 acres. Livestock production was not of great importance in the Hatch Valley. The valley is isolated from other crop producing areas by mountains on the east and west.

The trend toward larger farm units has evolved in the Hatch Valley, together with an increase in part-time farmers. The study revealed that an average part-time farmer had 25.3 acres and full-time farmers had an average of 129.8 acres. Cotton was planted on 63.6 per cent of available crop land. Farmers responding who owned less than 35 acres normally leased more land or worked in Hatch or at nearby military installations. Operators owned 53 per cent of the land and leased 47 per cent. Of the farmers sampled, full-time farmers owned an average of 90.6 acres and leased an average of 38.8 acres.

Of the 101 interviews conducted in the Hatch Valley, 33 were with people who considered themselves farmers. Farmers were asked to state what they thought were their most pressing problems. Labor and water problems were most frequently cited. Additionally, insects, weed control, cotton price and marketing problems, government programs and crop diversification were named as problems.

All respondents were asked to indicate if they were aware of various persons of organizations serving agriculture in the Hatch Valley. Forty-two per cent mentioned the Farm Bureau, 52 per cent knew the local teacher of vocational agriculture and 20 per cent knew of the Soil Conservation Service, the county agent and the Bureau of Reclamation. Responses indicated that locally housed agencies tended to make people more cognizant of those serving agriculture and the role they have in the community.

Farmers were asked to respond to questions which would indicate how well acquainted they were with agencies serving agriculture.

The 33 farmers responding were also asked to indicate what new practices had been placed in effect during the past five years, and who had influenced them to initiate new practices. Most new practices appeared to have been adopted through the influence of a local businessman who answered questions and was involved in the planning of his farm customers.

TABLE XXII

KNOWLEDGE OF FARMERS CONCERNING THOSE SERVING AGRICULTURE

Questions asked:	Part-time farmers		Full time farmers	
	Yes	No	Yes	No
Do you know who is:				
a. County Agent?	4	9	9	11
b. Vo-Ag Teacher?	9	4	14	6
c. A local Farm Bureau Leader?	9	4	16	4

Most farmers, however, had no ideas concerning who influenced the adoption and at what time new practices were initiated. Among the 33 farmers interviewed, eight practices were cited as having been initiated during the previous five years.

TABLE XXIII

NEW PRACTICES AND WHO INFLUENCED INITIATION

Practice	Number of responses	Influential agency
Use of fertilizer	3	a local businessman
Land leveling	2	(1) SCS (1) renter
Weed control	1	a local businessman
Insect control	1	a local businessman
Cover crop	1	Government (ASC)

Farmer respondents were asked to indicate if any farm organization had been of assistance to them and in what manner assistance had been rendered. The Farm Bureau was the only organization mentioned, chiefly in conjunction with contracting for bracero labor from Mexico. This service has greatly diminished in importance and bracero labor was regarded as of decreasing importance in the Hatch Valley.

TABLE XXIV

SERVICES EXTENDED BY FARM BUREAU

Services	Number of responses
Assistance in obtaining bracero labor	5
Insurance	2
Exchange ideas	4
Legislation	2
Commodity groups	1
Market information	1

Responses to a question concerning the number of magazines and newspapers to which respondents subscribed indicated that farm families received more magazines and newspapers than families living off the farm. The newspaper most often mentioned was The El Paso Times. Most magazines received by farmers were regional and national farm publications.

TABLE XXV

NUMBER OF PUBLICATIONS RECEIVED BY 101 RESPONDENTS

Publication	Number received by farmers	Average per family	Number received by non-farmers	Average per family
Magazines	129	3.94	96	1.4
Newspapers	58	1.8	66	.9

--- INSIDE THE HATCH VALLEY ---

" F. CIVIC ORGANIZATIONS - Ted Peabody & Herman Baca "

CIVIC ORGANIZATIONS

Civic organizations generally are groups organized for the purpose of community improvement in the form of self improvement, community beautification, sponsors of youth activities, benevolent functions, and the development of leaders for youth and club activities. The activities undertaken by civic groups are often a cover for impulsive drives in members to attain status in their community which will set them above the role they normally occupy. In such civic functions members are often found to be effective leaders in the respective task given them in an activity.

Hunter has stated:

> Meetings are characterized by a jovial beginning where 'laughter, the good feeling of belonging, and the horse play' give the participants in these meetings a glow which comes with belonging to and being on familiar terms with a 'right bunch'. The amusement is a part of the technique of holding the group together. The serious side of the clubs is present, too, on all occasions. The clubs are a place where selected members of the understructure and some members of the upperstructure of power may meet. There is a tendency for the two groups to sit at separate tables, but during the 'milling period' before and after the luncheons it may help in the functioning of the social system for the under- and upperstructures to call each other by their first names.[33]

Civic organizations are often little more than luncheon clubs which have a program dedicated to speakers. In his book, Community Power Structures, Hunter quotes Steiner who has described luncheon clubs as an integrating device in the following manner:

> While the membership of these organizations is largely of business and professional men who individually would resent any imputation of sentimentality and emotionalism, yet collectively in their club meetings they lay great stress upon ritualistic devices as a means of securing unity of spirit and the proper degree of enthusiasm. Singing popular songs in which all are expected to join, snappy speeches full of platitudes reiterating the ideals of the group stimulation of the spirit of comradeship by the use of nicknames, horseplay, and good humor badinage, and efforts to secure united action by the force of suggestion and

33 Hunter, loc. cit.

> emotional appeal are characteristic features without which it is felt that their meetings would be uninteresting and futile.[34]

Again Hunter quoting Steiner::

> The civic and social welfare issues which are always kept in the fore ground (of clubs and associations) and advocated with great earnestness and sincerity serve primarily the purpose of justifying to themselves and to the public the existence of the organization.[35]

Again, quoting Hunter:

> One may agree with Steiner in this, but beyond a certain point it must be said that civic clubs and the other formal associations represent a chain of command which is necessary for the functioning of the organized community.[36]

Many projects which are of primary local importance are furthered by the interest stimulated in the clubs and associations, regardless of the methods by which this interest is aroused.

Many projects might conceivably be carried on by pushing them into the open political arena, but at the present time politics is reserved for limited objectives not always encompassing the demands of civic action which can be met through the less formally organized civic associations and clubs. The personnel which make up the membership of the organized associations and club groups is often removed from open activity on a partisan basis, and their only recourse for satisfying public demands for civic action is through getting the endorsement of civic associations in behalf of their interests. This holds particularly true of the professional personnel of these associations. If action gets into the purely political realm, they are warned to stay out of the field or to get one of the men above them to 'front' for their proposed projects.

These social processes governing group or club activity were not made a point of study by this committee since an extended time in attendance would be necessary to verify inferred individual's actions.

In Hatch, the civic organizations consisted of The Lions Club, the Garden Club, and Hatch Book Club. Other civic organizations which were

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34. Hunter, loc. cit.

35. Ibid.

36. Ibid.

mentioned but seemed to be inactive were the American Legion, Veterans of Foreign Wars, and the local Chamber of Commerce. There was a volunteer fire department active in Hatch which was not mentioned as a civic group. Clubs had mostly representation of one segment of society, although they were open in most respects to those wishing to participate upon being invited.

A survey study was made by this committee in Extension Education 598 Class to determine a knowledge and attitudes of the community toward civic activities.

The survey included conferences with the officers of the different clubs to get background information. Personal interviews also were made which involved about 10 per cent of the Hatch community school district people.

The questions which were asked of those being interviewed were:

1. What clubs are you acquainted with in your community?

2. What projects have been undertaken by civic clubs in your community during the past year?

3. What community projects would you like to see civic clubs in your community sponsor in the future?

4. How valuable are the civic clubs in your community? Very valuable____, of some value____, of no value____.

There were 101 persons interviewed and 40 persons indicated that they were not acquainted with any of the civic organizations. When the Hatch community people were asked about the value of the civic clubs sixty-one persons answered. Eighteen thought civic clubs were very valuable, thirty-two indicated they were of some value, while eleven said they were of no value.

Hatch Lions Club is part of the Lions International and has as its primary objective together with the national organization sight conservation. The club has 25 members at the present time and although it has had more members at times this membership was about average. It has been an active club for about 20 years with a membership comprised mostly of professional people from the local school system and some business men. This group meets weekly at the Salem Truck Stop northwest of Hatch.

During the past year, the Lions Club conducted projects in sight conservation, sponsored a girl and boy to Girl's and Boy's State, sponsored a Christmas party for the under privileged, bought one book and the New Mexico Magazine for the Library, sponsored a Little League baseball team, provided bus transportation for summer swimming for

youth, paid for Boy Scout Charter, bought a complete clothing for seven needy children, bought a $25 bond for the spelling bee winner, gave $75 to the local F.F.A. judging team winning trips to the national convention, supplied 15 to 18 pairs of glasses during the year. The club also has a ladies' night once a month. They raise money through a broom sale, rifle and tent raffle, and of course from the yearly dues of $14, and self imposed fines when rules of the club are broken. Lions Club officers were: Russel F. Eddings, president, and Paul J. Gaume, secretary-treasurer.

The Hatch Garden Club had 42 members with an average of 16 attending their monthly meetings. Meetings are held in member homes. Mrs. Cecil Harris is the president. Club activities consist of an annual flower show, home gardens and community beautification, community charity projects, and cemetery beautification and upkeep project. Funds to accomplish these activities are raised by dues and an annual Silver Tea at their flower show held for this purpose.

The two most popularly known activities of the Garden Club are the cemetery beautification and upkeep, and charitable projects.

The cemetery improvement committee has been led by Mrs. Frank Farrell for seventeen years. In discussion with Mrs. Farrell you will understand her interest in keeping the activity going. Through her efforts funds have been solicited to install curbs and boundary fence, plant trees and shrubs, and landscaped according to her ideas. The Village of Hatch has supplied a water line and tanks so that this committee can care for cemetery grounds. The club's charity projects include the purchase of a wheel chair, toilet chair, crutches, and walker for general community use.

The Hatch Book Club has a restricted membership of 20 members. When a vacancy exists the position usually remains open for some time, after which the membership takes action by recommending a member. This group is affiliated with the New Mexico State Library Commission and serves as the sponsoring agency for the public library. They have approximately 8000 books in their library and an additional 800 loan books from the central state library. The group was awarded $1000 in 1962 for the best small library in New Mexico.

This group's only function is sponsoring the public library with funds supplied through the juvenile recreation (cigarette tax) money. Mrs. L. C. Hardon is City Librarian.

The American Legion is active in providing time occupying activities for youth. Coleman Rosen, Hatch merchant, told this committee of the group's sponsorship of a roller skating rink and co-sponsoring of a swimming program and Little League baseball team. These activities are under leadership of adults but names were not obtained.

The Veterans of Foreign Wars organization was relatively inactive. Their only activity of a civic nature was that of gathering up bundles of old magazines to deliver to a veterans hospital at Bayard, New Mexico. Mr. James Akers is the Commander of the Hatch Post.

No information was available on the Hatch Chamber of Commerce.

Fund solicitations for Community Chest, Heart Fund, Red Cross, etc., followed an ingenious course through the school system according to discussion with staff members. Organizations' appeal materials are distributed to the teachers so that they can give each child material to take home. All families with school age children will receive material and have an opportunity to contribute.

TABLE XXVI

PROJECT UNDERTAKEN BY CIVIC CLUBS IN THE HATCH COMMUNITY DURING THE PAST YEAR:

PROJECT CONDUCTED	NUMBER OF TIMES MENTIONED BY RESPONDENT
Sight conservation (Lions Club)	11
Cemetery (Garden Club)	9
Charities (Lions Club)	7
Sponsor baseball team including suits (Lions Club, American Legion, Veterans of Foreign Wars)	7
Scholarships (Fraternal)	4
Scouts sponsorship (Lions)	4
Community beautification and tree planting (Garden Club)	2
Magazines for Bayard Hospital (Veterans of Foreign Wars)	2
Skating (American Legion)	2
Library (Hatch Book Club)	2
Girl's and Boy's State (Lions Club)	1
4-H Club sponsorship (Extension Club)	1
Swimming (Lions Club, American Legion)	1
TV for Carrie Tingley Hospital	1
Hobbies	1

TABLE XXVII

PROJECT ACTIVITIES RECOMMENDED BY THE PEOPLE INTERVIEWED:

PROJECT SUGGESTED	NUMBER OF TIMES MENTIONED BY RESPONDENT
Youth club recreation	25
Some type of industry	7
Park and picnic facilities and supervision	4
Swimming pool	2
Litter disposal	2
Clean up school	2
Clothing charities	2
Need for a P.T.A.	2
Dentist	1
Wildlife conservation	1
Street marking	1
Pony League	1
Gavel Club	1

In summary of the discussion by this committee on civic clubs and civic activities, we have attempted to use information from the survey of 101 Hatch citizens to determine general community knowledge of civic improvement groups. Active groups interviewed were conducting projects without general support from the community indicated by approximately 40 per cent of interviewees not being aware of group activities being conducted.

This committee felt that support of civic activities could be gained through "missionary" work among people in the community especially parents of school age children. The most voiced need was for additional juvenile recreation facilities to occupy time of young people through the year, especially during the summer. Again, from the survey of 101 citizens, seven adults were working with youth activities. This percentage indicates a high percentage of adult leadership in youth work, but the cry from those who were generally inactive in youth leadership roles was that there was a need for more to be done.

This committee recommends pursuit of the ongoing activities to gain public support for the many efforts that are being conducted at this time. Table XXVI shows public awareness of what is being done. Table XXVII indicates what the people think they need or activities they would like to see undertaken. These tables are quite similar in content, hence public relations is a big factor and a major recommendation of this committee.

--- PLANNING FOR COMMUNITY CHANGE ---

(IMPLICATIONS FOR THE PROFESSIONAL AGRICULTURAL WORKER)

J. D. McCOMAS

PLANNING FOR COMMUNITY CHANGE

The professional agricultural worker should realize that programs designed to achieve change have optimum opportunity for success when needs are realized by the community through a process of identifying those needs. Needs which are apparent to the professional frequently are not of the same priority when viewed by the community.

A primary responsibility suggested for the agricultural worker is to assist the community in developing a structural framework whereby it may appropriately identify and seek solutions to significant problems which confront those responsible for planning.

The worker must exercise care in the process of community development that he does not seek to impose his will or wishes on the community and that he avoids making decisions which should be reserved for the community.

A basic premise should be that the community will best support and implement programs, ideas, and practices in which it has participated at the developmental stages.

Another important consideration is that of timeliness. The agricultural worker and community leaders must, at times, be willing to delay the launching of programs or practices until conditions and situations may be created which will enhance their success. Premature implementation of programs or practices may preclude adoption at some later and more appropriate time.

Mico[37] has suggested a model (Figure I) which has implications for community development. It should be kept in mind that research suggested in the model does not have to be of a highly sophisticated nature, but may be based upon findings of lay as well as professional personnel participating in a program of development.

Rogers[38] has also presented steps in the decision-making process which should be observed by the agricultural leader. These steps are presented in Figure II.

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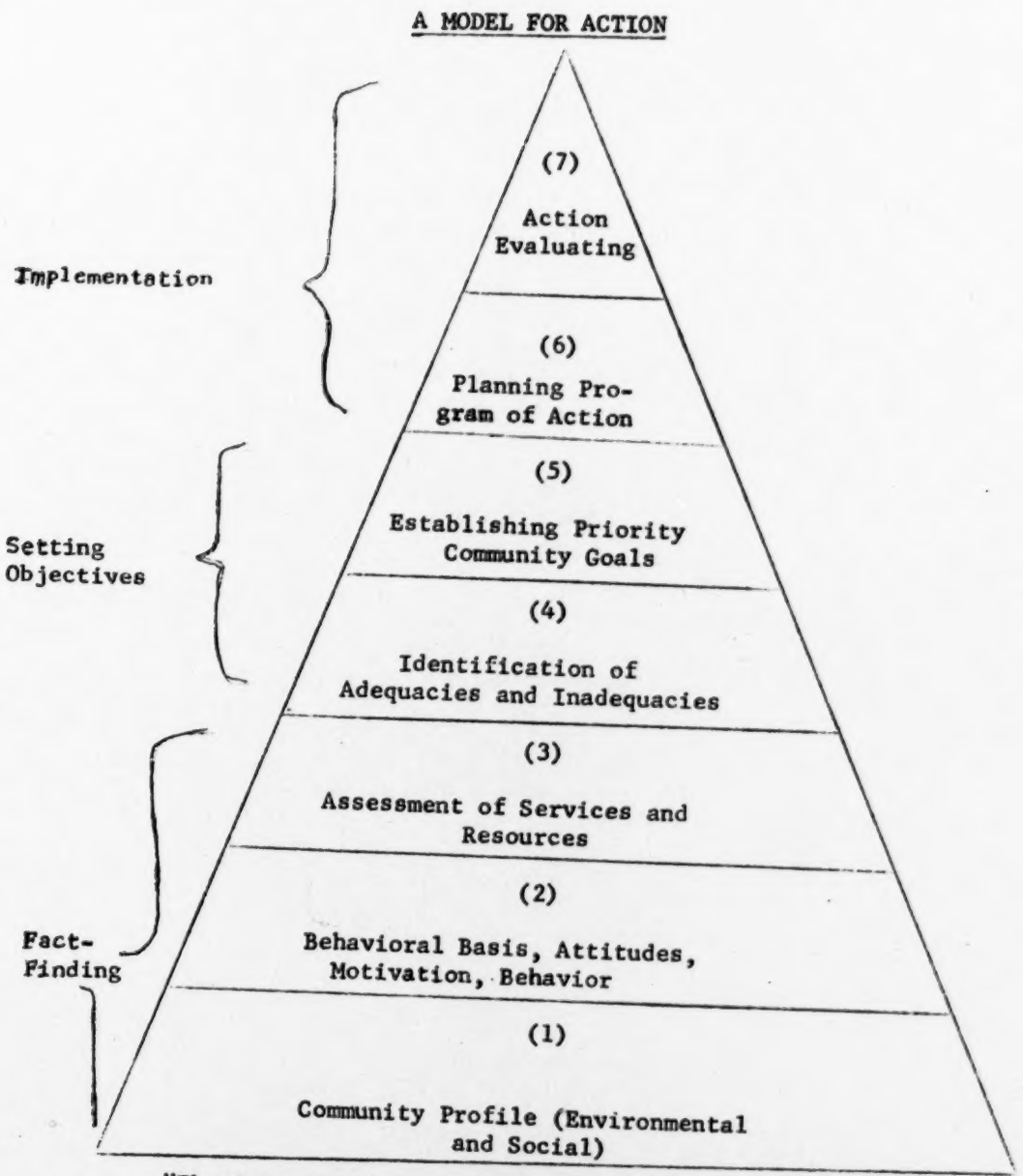
37 Paul Mico and Lee Holder, "The Organization of an Action Study for the Implementation of Community Health Services," Mimeo: National Committee on Community Health, Bethesda, Maryland.

38 Everett M. Rogers, a Mimeograph distributed at the First of the Claude C. Dove Lecture Series presented at New Mexico State University, April, 1962.

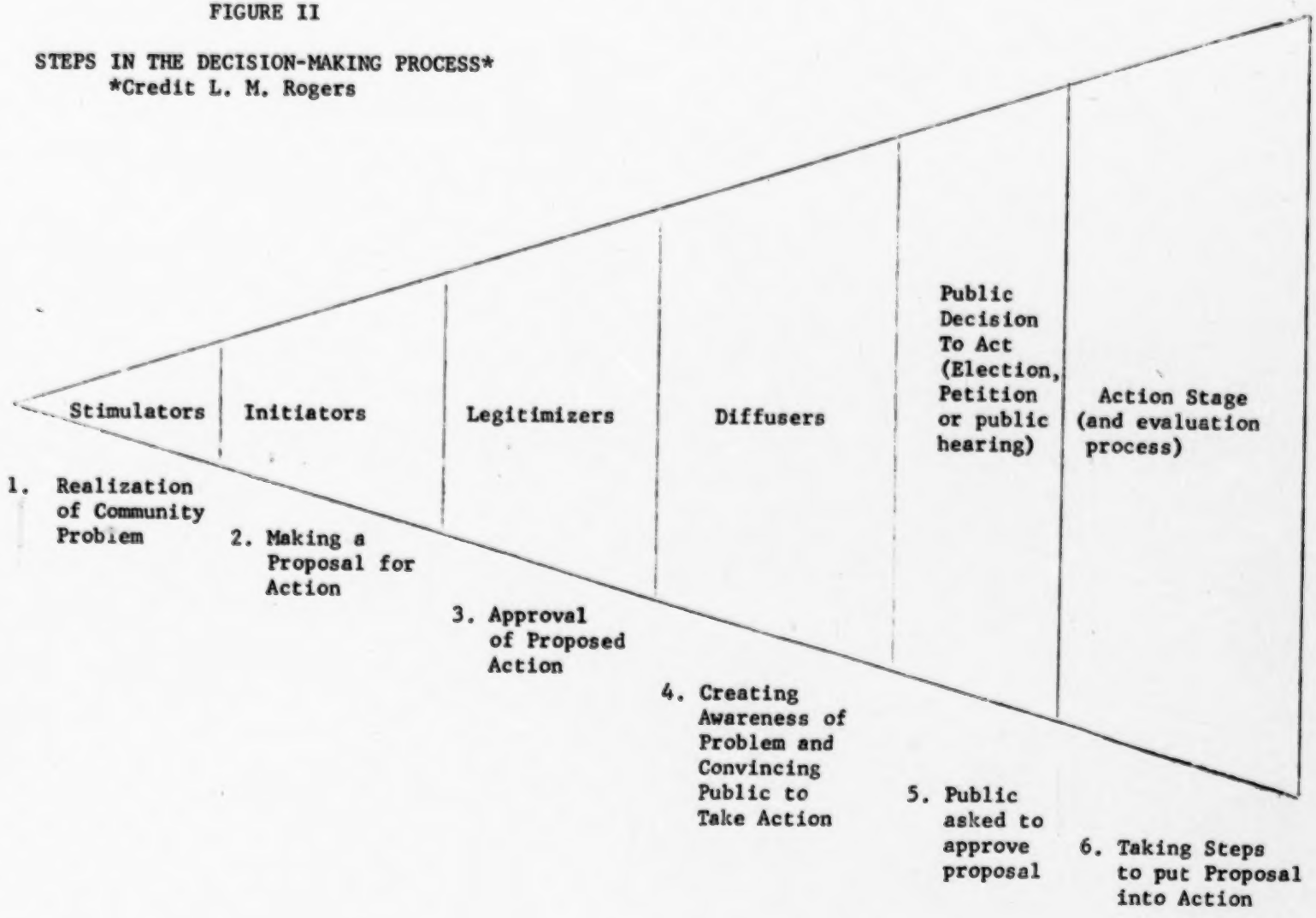
FIGURE I[37]



"The Organization and Administration of an Action Study for the implementation of Community Health Services" Paul R. Mico and Lee Holder
Mimeo: National Committee on Community Health Services, Bethesda, Maryland, Community Action Studies Project.

FIGURE II

STEPS IN THE DECISION-MAKING PROCESS*
*Credit L. M. Rogers


Stimulators
Initiators
Legitimizers
Diffusers
Public Decision To Act (Election, Petition or public hearing)
Action Stage (and evaluation process)
1. Realization of Community Problem
2. Making a Proposal for Action
3. Approval of Proposed Action
4. Creating Awareness of Problem and Convincing Public to Take Action
5. Public asked to approve proposal
6. Taking Steps to put Proposal into Action

"Pet programs" or ideas based upon "whims" of individuals who may have ego-edification or hidden motives in mind must be carefully evaluated to see if they warrant the priority being demanded.

Finally, it is suggested that the community be encouraged to develop a long-time set of goals and plans for accomplishment based upon needs revealed through careful study. Priorities should be established by those responsible for planning and development so that progress will be organized and "piece-meal" implementation be avoided.

APPENDIX

EXHIBIT A

HATCH
Interview Schedule

New Mexico State University
Agriculture Extension Education 598
JDM

Interviewer_____

I. INTRODUCTION

I am a graduate student at New Mexico State University studying Rural Organization and Development. Our class is interested in finding out how people in the Hatch community get things done. The information we will obtain will be kept confidential.

II. GENERAL INFORMATION

1. Name of the person interviewed_____M___F___
2. Marital Status: M__S__W__D__
3. Estimated Age

   Under 35____

   35 to 49_____

   50 to 64_____

   65 and over__
4. Last or highest year of schooling completed: Husband___Wife_____
5. Husband's occupation_____Location
6. Wife's occupation_____Location
7. Number of children living at home_____
8. Number and ages of children in family_____
9. How long have you lived in the Hatch community? _____years
10. Residence: Farm____ Rural Non-Farm____Town____
11. Do you presently own or rent your home? Rent____ Own____
12. Do you own any farmland? _____acres

III. CIVIC ORGANIZATIONS

1. What clubs are you acquainted with in your community?_____
   _____

2. What projects have been undertaken by civic clubs in your community during the past year._____

3. What community projects would you like to see civic clubs in your community sponsor in the future?_____

4. How valuable are the civic clubs in your community? very valuable___, of some value____, of no value_____.

IV. CHURCHES

1. In your opinion, who are three of the most important leaders in your local church?

Name	Occupation
_____	_____
_____	_____
_____	_____

2. What types of activities are sponsored by your church for:

Adults	Young People	Children
_____	_____	_____
_____	_____	_____
_____	_____	_____

3. What do you consider to be two of the biggest problems of your church at the present time?

Finances_____
Facilities_____
Leadership_____
Program_____
Other_____

4. Would you be in favor of combining your church with another church in the community should it be necessary for lack of finances or low membership? Yes_____ No_____

5. What other church in the community do you consider to be most like your own church? _____

V. SCHOOLS

1. How many times did you visit the local school last year?_____

2. For what reasons did you visit the school?_____

3. In your opinion, are the Hatch schools: Better___, About the same___, or Poorer___ than other New Mexico Schools?

4. What do you consider to be the weakness phase of the local school?

_____

5. Assuming you wanted a school bond issue to pass, what four people in the community would you wish to head the bond drive?

Name	Occupation
_____	_____
_____	_____
_____	_____
_____	_____

6. What major community activities do you think that teachers should participate in?_____.

7. Whom do you consider to be the outstanding teacher in the Hatch schools? Name_____Subject or grade taught_____

8. In your opinion, in what ways could the Hatch schools do a better job than they are now doing?_____

VI. AGRICULTURE

1. Are farm organizations active in the Hatch community? Yes___No___ Other_____

2. (If yes) How do these organizations help farmers in the community?

_____

3. Who is the County Agent for your county?_____

4. Who is the local high school teacher of vocational agriculture?_____

_____.

5. What Government agencies are active in the community area?_____

_____

6. What do you consider to be three of the most important problems of farmers in the Hatch community? 1)_____ 2)_____3)_____

7. What newspapers and magazines do you take?
Newspapers_____
Magazines

8. What radio and TV stations do you listen to most?_____

9. In your opinion, who are three of the most important farm leaders in the Hatch school community? 1)_____2)_____ 3)_____

10. What new Agriculture practices have you adopted in the past 5 years?
_____

11. Where did you first hear about this new practice?_____

12. What or who influenced you most to try this new practice?_____
_____.

13. How active are 4H Clubs in the community? Very active___Fairly active___Not very active____

14. How active is the local vo-ag and FFA program? Very active___ Fairly active___Not very active____

15. How active is the local Home Demonstration Club? Very active___ Fairly active____Not very active____

VII. BUSINESS AND DEVELOPMENT

1. In the last five years do you feel that this community has had:

_____1. An increase in business
_____2. A decrease in business
_____3. No change
_____4. Don't know

2. Do you feel that Hatch is losing customers as a result of the expansion of shopping centers around Las Cruces? Yes___No___Don't know ____.

3. If you were going to borrow money, where would you borrow it from?
_____ _____

4. In your opinion, is there adequate credit available in Hatch to meet the needs of agriculture, personal and family enterprises? Yes___ No____ Don't know___

5. Where do you usually go for each of the following things? Why do you go there (for the item named)? Interviewer indicate where they go by placing the appropriate number in the column.)

Item	Hatch	Community or Town Las Cruces	Deming	Other	Comments
a. Groceries					
b. Drugs					
c. Clothing					
d. Hardware					
e. Gas and Auto Service					
f. Appliances and Furniture					

Reasons for going to the location named:

1. Reliable and trusted stores
2. Convenience
3. Better services
4. Lower prices
5. Wider selection
6. Easier parking
7. Easy to drive
8. Patronize local people
9. Other_____

_____
(explain)

6. In your opinion, are people in your community interested in further growth and development? Yes___ No___ Other_____

7. What community organization is the most influential in getting things done?_____

VIII. PARTICIPATION IN ORGANIZATIONS

We are also interested in finding out what organizations the people in the area belong to. Would you tell me what organizations you and your family belong to and participate in. (Indicate who participates with F-family, H-husband, W-wife.)

	Attendance					
	Where	Often	Occas-ionally	Rarely	Tenure of Membership	Remarks
Church						
Sunday School						
Lions						
American Legion						
Fraternal (Odd Fellows, Masons, Eagles, Etc.						
Home Demonstration Club						
Garden Club						
County Extension Groups						
Farm Bureau						
Adult leader in youth organizations						
Other Clubs						
United Appeals or Chest, Red Cross, Polio, Heart etc.						

IX. GENERAL

1. Who are the families you visit regularly?

Name of Family	Location	Distance
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

2. We have talked about leadership with reference to specific areas of the community life such as schools, business, agriculture, etc. This question is in reference to the entire Hatch School Community. Which persons do you feel have the most influence when decisions are made which affect the entire community?

Name	Occupation
_____	_____
_____	_____
_____	_____
_____	_____

EXHIBIT B

A STUDY OF THE RURAL CHURCH IN FOUR OHIO COUNTIES
(Coshocton, Guernsey, Harrison, and Tuscarawas)

Summer 1963

Conducted by the Department of Agricultural Economics
and Rural Sociology, The Ohio State University
in cooperation with
The Four County Interdenominational Planning and Strategy Committee

I. INTRODUCTION

1. Schedule Number_____Date_____Interviewer_____

2. Interviewee_____Address_____

3. Township_____County_____

4. Place of residence: _____Farm_____Rural Non-farm_____Town

5. Do you own this place? _____yes_____no

6. How long have you lived here? _____years

7. Where else have you lived? (Place and what years)

	Town and State	Years
a.		
b.		
c.		

II. FAMILY INFORMATION

1. How many people are there in your household?_____

2. Please help me conplete the following table? (Turn page over for additional space)

Relationship to head	Sex (M-F)	Age last Birthday	Marital Status *	Education	Church Member (Yes-No)
Head a. Male					
Head b. Female					
c.					
d.					
e.					
f.					
g.					

*M-Married; Sep-Separated; D-Divorced; W-Widowed; Nev-Never Married
**List the highest grade of education completed.

3. What is the husband's occupation?

   a. Primary (major source of income): _____

   b. Secondary: _____

4. What is the wife's occupation?

   a. Primary (Major source of income or time): _____

   b. Secondary: _____

5. Next we are interested in knowing where your family does its shopping. Where do you go for each of the following things?

Item	Place (Town and Country)
a. Groceries	
b. Medical care	
c. Clothing	
d. Hardware	
e. Auto service	
f. Appliances and furniture	
g. Banking	
h. School	

6. Here is a list of several family income levels. Family income includes wages and salaries (before taxes) of all family members and net income (gross receipts minus expenses) from farm or business, and any other income of these categories did your family income fall in 1962?

(Hand card to respondent, then check appropriate category)

a. _____Under $1000
b. _____1000 to 2000
c. _____2000 to 3000
d. _____3000 to 4000
e. _____4000 to 5000
f. _____5000 to 6000
g. _____6000 to 7000
h. _____7000 to 8000
i. _____8000 to 9000
j. _____9000 to 10000
k. _____10000 to 15000
l. _____15000 to 25000
m. _____25000 or over
n. _____Don't know

III. THE CHURCH

A. For church members or husband/wife who is a member.

1. What is the name of the congregation of which you and/or your husband/wife are a member?

	Interviewee	Husband/Wife
a. Name:	_____	_____
b. Denomination:	_____	_____

2. How far is this congregation from where you live? _____Miles

3. How many times have you (or husband/wife) attended Sunday religious services in a church other than the one to which you belong in the past three months? _____Times

a. What is the name of the church you attend most? _____

b. What denomination? _____

c. How far is this congregation from where you live? _____Miles

4. Does your family give money to a church? _____Yes _____No
   a. About how much, on the average, do you give each week? $_____

   b. Do you make a yearly pledge to a church? _____yes_____no

5. Why do you (or husband/wife) belong to and/or attend the church you do? (Ask as an open ended question, catagorize the answers, and rank the first two.

	Check	Rank	Reason
a.	_____	_____	Grew up in it
b.	_____	_____	Believe it has the best doctrines
c.	_____	_____	I like the people there
d.	_____	_____	It's the closest church to us
e.	_____	_____	It has a good minister
f.	_____	_____	It's my denomination

e. _____ _____Other (List)_____

f. _____ _____Other (List)_____

g. _____ _____Other (List)_____

(SKIP TO QUESTION "D")

B. For persons who are not church members or husband/wife who is not a member:

1. Have you (or husband/wife) attended Sunday religious services in the past three months? ___Yes ___No

(IF THE PERSON HAS ATTENDED SUNDAY RELIGIOUS SERVICES IN THE PAST THREE MONTHS, CONTINUE WITH QUESTIONS UNDER "B". IF THE PERSON HAS NOT ATTENDED SUNDAY RELIGIOUS SERVICES IN THE PAST THREE MONTHS, SKIP TO "C")

2. How many times have you attended Sunday religious services in the past three months? ____Times

   a. What is the name of the church you attended most? _____
   b. What denomination? _____
   3. How far is this congregation from where you live? _____Miles

3. Does your family give money to a church? ____Yes ____No

   a. About how much, on the average, do you give each week? $_____

   b. Do you make a yearly pledge to a church? ____Yes _____No

4. Do you have a denominal preference? ____Yes ____ No

   a. What denomination? _____

   b. What congregation? _____

5. Why do you (or husband/wife) attend the congregation(s) you do? (Read as an open ended question, catogorize the answers, and rank the first two)

Check	Rank	Reason
a. _____	_____	Grew up in it
b._____	_____	Believe it has the best doctrines
c. _____	_____	I like the people there
d. _____	_____	It's the closest church to us
e. _____	_____	It has a good minister
f. _____	_____	It's my families denomination

g. _____ _____ Other (List)_____

_____

h. _____ _____ Other (List) _____

_____

i. _____ _____ Other (List) _____

_____

D. For all respondents

1. How often has your church held Sunday school in the past year?

a. _____Never
b. _____ Once a month
c. _____Twice a month
d. _____Three times a month
e. _____Every Sunday
f. _____Less than once a month

2. What percentage of meetings held did you attend in the past year?

a. _____None
b. _____Less than 25%
c. _____25 to 50%
d. _____50 to 75%
e. _____75 and over

3. How often has your church held Sunday worship and preaching services in the past year?

a. _____Never
b. _____Less than once a month
c. _____Once a month
d. _____Twice a month
e. _____Three times a month
f. _____Every Sunday

4. What percentage of these services have you attended in the past year?

a. ____None
b. ____Less than 25%
c. ____25 to 50%
d. ____50 to 75%
e. ____75-100% and over

5. How often has your church held mid-week services in the past year?

a. _____Never
b. _____Once a month
c. _____Less than once a month
d. _____Twice a month
e. _____Three times a month
f. _____Every week
g. _____More than once a week

6. What percentage of these services have you attended (those for your age group) in the past year?

a. _____None
b. _____Less than 25%
c. _____25 to 50%
d. _____50 to 75%
e. _____75-100% and over

7. Why do some people in your community not go to church? (Read as an open ended question, catagorize the answers, and rank the first two)

Check	Rank	Reason
a. _____	_____	Lack of interest
b. _____	_____	Don't feel need
c. _____	_____	Laziness
d. _____	_____	No time due to work
e. _____	_____	Disbelief in teachings
f. _____	_____	Don't like the minister
g. _____	_____	Don't like the people who go there
h. _____	_____	Never taught to go
i. _____	_____	Can't afford to
j. _____	_____	Never invited
k. _____	_____	No transportation
l. _____	_____	Don't believe it's worthwhile
m. _____	_____	Other (List) _____
n. _____	_____	Other (List) _____
o. _____	_____	Other (List) _____

8. Do you think the country church could close its doors without serious loss to rural life? ____Yes ____No

a. If "no", why do you think the church is needed in rural communities? (Ask as an open ended question, catagorize answers, and rank the first two)

(1) _____	_____	Improves individuals
(2) _____	_____	Improves community
(3) _____	_____	Fills spiritual needs
(4) _____	_____	Provides religious education
(5) _____	_____	Good influence on youth
(6) _____	_____	Provides fellowship
(7) _____	_____	Foundation of the home
(8) _____	_____	Helps children
(9) _____	_____	Provides recreation
(10) _____	_____	Other (List) _____

(11) _____ _____ Other (List) _____

_____

(12) _____ _____ Other (List) _____

_____

b. If "Yes," why did you say that? _____

_____

9. Next, I will ask you some questions about the facilities and program of your congregation. Do you think it currently has the following?

	Yes	No	DK	DA
a. Building in good repair				
b. Well kept church grounds				
c. Separate SS rooms for most classes				
d. Social rooms for church dinners, etc.				
e. A nursery				
f. Kitchen facilities				
g. Running water				
h. Indoor toilets				
i. A good furnace				
k. A parsonage				
l. Special training for officers and teachers				
m. Recreational equipment and facilities				
n. A minister				
o. A salaried minister				
p. A full time minister				
q. A minister with seminary training				
r. Mid-week prayer or Bible study meetings				
s. Youth organization and activities				
t. Revival meetings				
u. Special meetings for men				
v. Special meetings for women				
w. Support missions				
x. A parish newsletter				
y. A vacation Bible School				
z. Supports church camps				

	Yes	No	DK	DA
aa. Supports church colleges				
bb. Supports homes for aged				
cc. Growing in number of members				
dd. Visitation to the shut-ins				
ee. Special programs for special days				
ff. Every member canvas for pledges of money				

10. What is the membership of your congregation? _____Members

11. Do you think it is: ____Too small; ____ Too big; _____Just right?

12. About what is the average attendance at Sunday religious services at your church?

a. ____SS
b. ____Church
c. ____Mid-week services

13. What yearly "cash salary" do you think a full-time minister should get from his church(s)?

a. _____None
b. _____$1-$500
c. _____500 to 1000
d. _____1000 to 2000
e. _____2000 to 3000
f. _____3000 to 4000
g. _____4000 to 5000
h. _____5000 to 6000
i. _____6000 and over
j. _____Don't know
k. _____Other:_____

14. What yearly "cash salary" does your minister get from his church(s)?

a. _____None
b. _____$1-$500
c. _____500 to 1000
d. _____1000 to 2000
e. _____2000 to 3000
f. _____3000 to 4000
g. _____4000 to 5000
h. _____5000 to 6000
i. _____6000 and over
j. _____Don't know
k. _____Other:_____

15. Is this his only source of income? ___Yes ___No ___Don't know ___No min.

16. Do you prefer a congregation which cooperates with other congregations of the same denomination? ___Yes ___No ___Don't know

a. Why do you feel that way? _____

_____

17. Do you prefer a congregation which cooperates with congregations of other denominations? ___Yes ___No ___Don't know

18. What would you say the three major social problems of your community are, i. e., what is it that bothers or hinders the best type of life here?

a. _____

b. _____

c. _____

19. Have the congregations of your community done anything in the past year to improve these problem situations? ___Yes ___No ___Don't know

20. If "yes", what have they done?

a. _____

b. _____

c. _____

21. If the congregations of your community have done nothing in the past year to improve these problem situations, how do you think they could help?

a. _____

b. _____

c. _____

22. What would you say are the three most important things your congregation has done for the world beyond your local community in the past year?

a. _____

b. _____

c. _____

23. What major improvements do you think the churches in your community need to make? (Ask as an open ended question, catagorize answers, and rank first two)

a. _____ _____ Get new or more adequate buildings and facilities
b. _____ _____ Get more actively involved in community affairs
c. _____ _____ Get new preachers
d. _____ _____ Get additional preachers

e._____ _____ Get more money
f._____ _____ Have more cooperation between congregations of the same denomination
g._____ _____ Have more cooperation between congregations of different denominations
h._____ _____ Have some organic merger between different denominations
i._____ _____ Develop a federated type congregation
j._____ _____ Have a better youth program
k._____ _____ Have a better men's program
l._____ _____ Have a better women's program
m._____ _____ Other (List)_____
n._____ _____ Other (List) _____
o._____ _____ Other (List)_____

24. What do you think the future of your congregation is, say 10-15 years from now?

a._____Grow as a denominational church
b._____Stay about the same
c._____Go out of existence
d._____Merge with another congregation of your own denomination
e._____Merge with another congregation of a different denomination
f._____Other (List)_____
g._____Other (List)_____
h._____Other (List)_____

EXHIBIT C

THE HATCH VALLEY AND SURROUNDING TOWNS